The Commonweal

September 12, 1947

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March Up Fifth Avenue

Staking Out a Hemisphere

Labor Government's Impasse

Mission Band in the Pulpit

Segregation By Covenant

VOLUME XLVI **15c** NUMBER 22

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A leprechaun, according to Irish legend, is a dwarf who keeps a pot of gold hidden away.

If you can catch a leprechaun, your troubles are over.

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The
COMMONWEAL

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THE COMMONWEAL *is indexed in the Reader's Guide, Catholic Periodical Index and Catholic Bookman. Founded by the Calvert Associates, Inc., in* 1924 *with Michael Williams as President and Editor.*
Published weekly and copyrighted 1947 in the U.S.A. by The Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York 16, N. Y. MUrray Hill 3-9685. Entered as second class matter February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. U.S. and Canada $6 a year, Foreign $7. Single copies 15c.

EDWARD S. SKILLIN, *Editor*
C. G. PAULDING, *Managing Editor*
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John Brubaker

The Hemisphere Pact

IN THESE PAGES last week we expressed some astonishment at the extreme harmony which has reigned throughout the Inter-American conference at Petropolis. It was puzzling then and the mystery persists why even the most disputed points were agreed to with such enthusiasm and despatch. The actual signing of the Inter-American Treaty of Reciprocal Assistance does suggest a few reasons for the apparently resounding success of the conference.

What was achieved at Petropolis is the culmination of a long series of steps instituted under the Hull-Roosevelt good neighbor policy. Both Secretary Marshall and Senator Vandenberg were unusually competent in guiding the United States delegation in this culminating pan-hemispheric effort. The USSR had no part in the proceedings, except implicitly to hasten a successful conclusion to the proceedings. Moreover, keeping war away from the door is a universal human aspiration. Who would argue against that? Things went ahead for all these reasons.

To assure peace in any sizable sector of the globe is a solid accomplishment. To have taken every precaution to extend it from the North to the South Pole stirs the imagination, even though the extraordinary expanding of the three-mile limit involved constitutes, in actuality, little more than a reassertion of the venerable Monroe Doctrine in terms of modern weapons. To relate this explicitly regional pact to the machinery of the United Nations also has its importance. Because of the industrial-military preponderance of the United States in the Americas and the sharp division of the world today, however, the new international treaty would actually be of little more than strategic significance were it not for two basic considerations.

In the background are the assumption and the promise (reiterated in Brazil by President Truman) that the Americas are bound together in prosperity as well as in a military sense. The Latin American peoples now have every reason to expect deliverance from their dispiriting rôle of furnishers of raw materials and the poverty, illiteracy and disease which are the result. The delegates have recognized the crucial importance of concentrating the exportable capital and know-how of the United States in war-torn Europe for the present, but only on the basis that before many months those United States exports which will facilitate their own national or continental industrial development will be on the way. This vision of a hemisphere arriving at the distant goal of peace, justice and a decent plenty is one of the overtones which makes the conclusion of the Rio pact of far wider historic importance.

The other consideration extends even farther. At a moment when international action, or even joint action among victorious war allies, has reached a vanishing point, nineteen sovereign nations have agreed to submit to the decisions of two-thirds of their number in such vital matters as peace and war throughout an entire hemisphere (except that no nation will be expected to resort to arms, as part of a collective action, without its own consent). Considering the retention of national sovereignties under the League of Nations and the hamstringing of UN by Russian use of the veto, this voluntary cession of sovereignty must not be overlooked.

And, then, if of comparatively lesser moment, there are the mechanics which have been set up at Petropolis for dealing with disturbers of the hemisphere's internal peace and with aggressors from without. A series of steps of increasing severity have been set up—beginning with the recall from the offending country of all American chiefs of diplomatic mission and working up, as the needs of the hour seem to dictate to the American nations in concert, through various political,

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economic and communications severances to the actual application of armed force. Latin American delegates were in the forefront in all the treaty formulations. In setting precedents such as these the Inter-American Treaty of Reciprocal Assistance goes far beyond its immediate purpose and actual provisions. It constitutes a milestone in the development of international law.

Our City Slums

A RECENTLY published study by the Chicago Housing Authority raises and answers questions applicable in many of our American cities. What shall we do with our urban slums? That they constitute a liability economically, socially and humanly speaking has been repeatedly and statistically demonstrated. The Newark, N. J., Housing Authority estimates that the taxpayers of that city (pop. 400,000) subsidize its slum areas to the tune of eight millions a year, for example.

One approach is to encourage owners of slum properties to make the necessary improvements; the Chicago study of a carefully selected distress area indicates that this would virtually wipe out the profits. No incentive from that quarter! It would be better to rehabilitate these homes with public assistance, but in many cases (8 out of every 10 of the Chicago houses surveyed) the buildings are incapable of rehabilitation; furthermore, it is seldom that this would result in good distribution or use of the land in question. The final and heavily advocated remedy is slum clearance followed by the erection of new public low-cost housing. The Chicago study indicates that public housing can provide living quarters at lower rents in new buildings than through rehabilitation of those structures which are susceptible of it. Such also is the procedure adopted on a totally inadequate scale in a number of American cities. Until a real national housing program is enacted subsidizing enough new local dwelling units, city taxpayers, heads of families, public welfare institutions and hospitals will all continue to be sorely tried.

The Household Atom

THERE WAS a pleasant shift last week in this country's center for the broadcast of belligerent and ominous news. For a change, the harsh talk came from New York City and not from Los Alamos, New Mexico. The American Legion delegates were saying quite a few harsh things at their convention in New York, but none of it had the sting that the Los Alamos scientists have been able to put into their remarks. As for the scientists themselves, their contribution to last week's news was the mildest and most encouraging statement that they have produced since their great day at Hiroshima.

While the Legionnaires were glowering across the world in the direction of the great Eastern power, the scientists announced from Los Alamos that they were on their way to control of the atom for peaceful uses. They do not claim to have reached the point where the atom can be reduced to automobile size, but they do say that things are looking much brighter: they have been operating a power plant on atomic energy for some time now.

It is not necessary to understand precisely what the scientists have accomplished in order to appreciate the value of their announcement. The distinction between slow neutrons and fast neutrons may not mean very much to most people, but the announcement that the United States, architect of Hiroshima and holder of the current known record for stored atomic bombs, has turned its attention to use of the atom for peace instead of for war will do more to re-establish this country's reputation as the champion of a better world than will any number of Marshall Plans.

There was only one curious note in the announcement about the atomic power plant. In the discussion of it that was printed in the New York *Times*, it was pointed out that, although the relation between atomic energy and highway travel is still rather remote, the new developments can be quickly turned to use in pilot-less aircraft and long-range rockets—an unpleasant reflection that can probably be put down to journalistic habit. After all, the journalists of the world have been brought up on discussions of the war-like atom, and like the scientists, they find it a little difficult to think of the atom as a household item.

The Mixed Answer

AS CAN always be expected in a situation of international compromise, no one is entirely satisfied with the solution for Palestine that has finally been worked out by the United Nations Special Committee of Inquiry. It is encouraging to note, however, that the reasonable majority on the Zionist side seems willing to accept the United Nations arrangement. If it does nothing else, the United Nations plan for Palestine will sort out the difficulty. From now on, it will be much easier to separate the intransigents from those who are willing to accept something less than a solution that they would consider perfect. The moderate Zionists should be pleased at the opportunity to separate themselves forever from the camp of the Palestine underground organizations. And the Arabs, who stand out in clear opposition now, should welcome—if they are quite sincere in their desire for a solution that will not shatter the world as it is worked out—the chance to present their case in full and while world attention is centered on them.

It would seem that the best thing to hope for out of the Palestine muddle is the creation of a

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habit of mind, a way of thinking which in this instance may be forced on some and may be willingly sought after by others. Palestine represents the kind of mixed racial-religious-political situation that has come to be the pattern of affairs in this century. It is a part of the same pattern that includes Trieste, Germany, and the colonial-native tensions of the Far East. The one thing that is evident in each of these instances is the impossibility of a clear solution along racial or geographic or religious lines. As far as international solutions are concerned, this is the age of the mixed answer. The weight of history is everywhere heavier than it was a century, or even a generation ago, and the only way out is through an understanding and acceptance of that fact. Part of the price for the lives that have been blasted away in Palestine will have been repaid if the Zionists and Arabs are able to point the way, even partially, toward the mental flexibility that must be developed if the world is to remain a recognizable planet.

The Parade

THE CROSS STREET from which I watched the Legion parade opened a lens as the marchers came into sight at the south side of the street and closed it again when the building on the north corner cut them out, so that the parade passed in fragments, jerkily. It was very tiring to the eye. It was very tiring to everything else to have to explain the parade to the Frenchman who watched it with me from the balcony, so that I would enter the building from time to time and read the paper or sleep but when I came out again he still would be asking why we had drum majorettes, and I still wouldn't know.

He kept asking do these people want peace or war, and I said it depends. He kept saying in Europe every parade means something, and I said here a parade is just a parade. In Europe, he said, the public applauds a parade or keeps away from it; a parade always marches for or against an idea; it starts in the *Place de la Republique* and then it is always a parade of the workers, and those who fear the workers keep off its line of march; or it passes through the Arch of Triumph and then it is always patriotic. Sometimes there are two parades at once and if they meet there is a riot. Equally, if any parade crosses the bridge to the Chamber of Deputies there is a riot.

In New York, I said, there is Macy's parade on the West Side, with giant balloons; the Communists parade in Union Square; golf champions, aviators, visiting statesmen parade up Broadway from the Battery to City Hall—but the big parades are on Fifth Avenue and when you see girls in Polish costumes then it is in honor of Kosciusko, when the bands play the "Wearing of the Green" it's in honor of Saint Patrick.

This parade today is not in honor of war, not in honor of peace; interminably, noisily and monotonously it is going up Fifth Avenue in honor of itself. The men who march in it have come together to remember themselves, because when they are alone each one of them is just a citizen who has been away to a war which everyone has forgotten. They have organized themselves into a Legion because in union, in numbers, they recapture some sense of importance. They are forty thousand strong marching up the street, but that is just today. Tomorrow they will be forty thousand men at work again all over the country, and not all of them have interesting jobs, or minds, or memories in their minds, not all of them are sure that the war—the first or the second—is anything to be remembered; they are just Americans who have been to a war.

There was the first parade when they returned from the war, and that meant something; the first days when they reached their home towns and their homes; those days meant something also. In those first days they did not need the trick automobile that rears on its hind wheels; the bands dressed up as red Indians, Miss Arkansas waving her legs to the crowd; they did not need to come to a Convention in New York or anywhere else. But those first days did not last very long.

Even in France the veterans were not remembered for long. The dead, yes, because you could walk down the street of any village in France, after the first war, and there would be the houses from which the men had disappeared and the families could not help but notice their absence. After the second war the prisoners in Germany were remembered because they too were absent. But the men who returned were not remembered for long. The veterans organized themselves in order to be remembered. Here are the Americans marching up Fifth Avenue being remembered.

I think that is about all, I said to the Frenchman, all that matters. They want to be remembered. That is all.

It is too much. It is asking the impossible—because the country does not want to remember them. That is why they have to make all the noise, parade the bands. They know they are forgotten. They have come from all over the country to disrupt the city's traffic so that just for a day it will be impossible for them to be forgotten. Then there will be the newsreels in all the movie theaters for a week, and in the home towns they will tell about the New York parade and it will be like the first days when people listened to them telling about how they had been to the war.

These men parading are not the men who can tell you whether America wants peace or war. They are not looking at peace or war; they are looking only into themselves.

C. G. PAULDING.

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The Labor Government and Britain's Crisis

J. L. Benvenisti

THESE LINES are written at a time when everything seems to be in the melting pot, and I must of necessity describe a picture which will have changed substantially before they are in print. Nevertheless certain questions are being asked, particularly by Americans, and I think that for the next few weeks they will continue to be asked. To those questions I will here attempt an answer.

First of all to what extent is the Labor Government wholly to blame for the fact that the Ship of State is running on the rocks, as it manifestly is? The charge most commonly made is that the measures now being taken to reorganize British industry should have been taken six months, a year, or even eighteen months ago. I refer to such things as the modification of the building program in order to give priority in housing to workers in the key industries, to the squeezing out of unessential trades, to the cutting down of film and tobacco imports and the like. These measures could not, within any limit of time that really matters, have restored our prewar prosperity, but they could have forestalled the disaster with which the near future threatens us.

Well, in the recent debate in Parliament when this accusation was made I must frankly admit that no direct and satisfactory answer was given to it, nor could any reply be given to the equally serious accusation, and one that is factually most certainly true, that the Government has never, in clear and unmistakable terms, told the country where it stood, though the more responsible journals like the *Economist* have reiterated the facts again and again, and it is quite impossible to believe that ministers were unaware of them.

Now, these two failures are really part of one another, for the drastic measures which our situation demanded, and which are now belatedly being carried into effect, could not have been taken unless the country was told the full truth about its position, and it is by the validity of its reasons, or rather its excuses for withholdng the truth that the Government must be judged.

A hint of the way ministers felt about the matter came out in a recent article in the *News of the World* by Lord Dukeston, an ex-president of the Trades Union Congress, who may be presumed to have special opportunities for insight into the Government's mind. This is what Lord Dukeston wrote:

"Everyone competent of forming a judgment upon economic matters has been aware of the coming crisis for a considerable period; but with the knowledge of the strain we endured as a nation during the war, we have delayed this crucial problem until such time as the morale of our people enabled them to face it."

But I do not think that Lord Dukeston's words, which admittedly sound a little weak, represent the whole truth of the matter. It was not a question merely of telling people that a few hardships would have to be endured, but of making them realize that Britan's whole position in the world had undergone a change, that the effects of the war in lost markets, and above all in lost investments abroad, had dealt her a much severer blow than was superficially apparent, and that as a result of her very contribution to the common cause she was now in a position of marked political and economic inferiority to the United States. I wonder if Americans realize what a difficult and ugly task it would have been to bring that home to people at the time. I wonder if they realize how difficult it would have been to go out into the streets and say to the nation that stood for a whole year as humanity's lone bulwark against Hitler (pardon my mentioning that again, but it happens to be true): "Ladies and gentlemen, your customers are ruined, your trade gone, your factories blown to pieces, your machinery worn out, and if you would call your souls your own you must now continue to carry military commitments that are hopelessly beyond your strength. That is just too bad but there is nothing that can be done about it. Of course, if there had been a nice war on, others would have helped you to share these burdens. It would have been 'To each according to his need, from each according to his strength.' But there is no longer a war on, and despite all talk we have used in the last few years about the four freedoms and a new spirit in international affairs, it is devil take the hindmost from now on. You may be given a little temporary aid to tide you over the worst but the very fact that you stood out for freedom as you did has resulted in your now having to

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take a back seat among the nations, with all that that implies in a lowered standard of life."

Perhaps some moral giant would have been equal to the task of putting that over two years ago but moral giants are rare both here and in America, and it really was not altogether foolish to allow time for a certain healthy cynicism to develop by which to cushion the shock of brutal political fact.

Of course, the whole thing is a question of degree. I do not see how anybody can deny that the present British Government has by any standard acted too late, but I doubt if any statesman could have been found who would have done what obviously had to be done, in time—which was when the cease fire sounded. That is all I want to convey.

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The next question or, better said, the next charge that has to be answered is that we have "frittered away" the American loan. Most Americans realize now that the value of the loan was halved by the rising American prices but they still speak of frittering away what was left. Now this is untrue—we have neglected to impose upon ourselves the rigid and brutal discipline which our new position demanded but the facts about the loan tell their own story. Here they are. Over the past twelve months we have earned in the United States $340 million and expended $1,540 million. Of the total expended, 25 percent was on food, 27 percent on raw materials, 14 percent on machinery and 7 percent on the purchase of ships; 12 percent was on tobacco, 4 percent on films and 11 percent on food and other goods for Germany.

Again, it is charged that our undoing has been a slavish following of socialistic ideas and Americans are naturally indignant that we should indulge in this luxury at their expense. Well, it all depends on what you call socialistic ideas, but there is here one distinction which must be made. If you are referring to our various social services, our scheme of Old Age Pensions and the enlargement of our educational system, then I think Americans should know that these things have not in any special sense been the responsibility of the Labor Government. They were hammered out under the Coalition, and are to a large extent non-controversial. When in the recent debate Sir John Anderson launched a bitter attack on the Government, the worst he could find to say about that particular aspect of its activities was that in the special circumstances of the case the introduction of these measures should have been postponed a little. He did not attack them, as I believe certain Americans are tending to attack them, on grounds of principle. He did not attack them as something which was alien to a healthy society, and indeed it would have been unfortunate if he had, for these measures are in spirit and in letter wholly in line with the social principles laid down in the Encyclicals.

Frankly I am puzzled by the way some Americans feel about this matter. To listen to them one would imagine that thanks to the social services crowds of idlers were having a roaring time on the American Taxpayer's pocket. Whereas the truth is that it is not American but British spending power that these services tend to curtail. It is British earnings that are docked in order that the young, the weak, the helpless and the aged shall not fall below a certain level of degradation. The worst that can be said is that British standards have been maintained at a sufficiently high level for the average Briton not to look upon these burdens as intolerable but the standards have not been raised for that reason.

I must also admit that in those spheres in which the Conservative opposition here has especially made it the target of their attack, it is difficult for a serious critic to pretend that the Labor Government has brought ruin to the country. I am afraid that my own hair most singularly fails to stand on end at the thought of our railways being nationalized, I cannot see why the substitution of the State for a handful of millionaire corporations is going to make much difference to anybody, and though I do dislike the nationalization of private haulage concerns, I can nevertheless see the idea behind it and admit that it is not a bad one. The same applies to the nationalization of electricity undertakings. My sleep is not disturbed by this, nor I believe is anybody else's. As to the nationalization of the mines, I have always supported this and so have a great many other people of very moderate political views, among them the late Gilbert Chesterton.

★

There is, nevertheless, one department where the application of socialist principles has not only done harm but an enormous amount of harm, where it has in fact been very largely responsible for the state in which we have contrived to get, and it is worth noting that it is precisely the scientific brand and not the sentimental brand of socialism that has been the cause of the trouble. It has been the kind of socialism that seeks to attack and set right what many very level-headed and intelligent people really do believe to be the inherent weakness of the capitalist system. For the weakness of the capitalistic system, as I have no doubt pointed out before, is not that it is inhuman or actuated by base or immoral motives. The inherent weakness of the capitalistic system is that it is not sufficiently capitalistic. It really does appear to fail badly in mobilizing those

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vast accumulations of capital on which material progress depends. There really is a very strong case for saying that normal market considerations do not suffice to bring into being all the machines and factories, to say nothing of the houses, that are socially necessary, and that a great deal of manufacturing potential is always left needlessly idle in a capitalist economy.

The one action of the British Labor Government, therefore, which a hard headed scientific socialist would probably approve was its cheap money policy, and its ambitious program of capital expansion, and it is precisely this that seems to have been our undoing. Our inflated housing program, for instance, which has now had to be abandoned, is generally held to be the chief cause of a great range of shortages which have held up production in other departments and brought about a go-slow policy in many factories, where workers who were aware of these shortages were over-anxious not to work themselves out of a job.

What I am trying to bring home is this: Most Americans seem to criticize British Socialism on moral grounds and treat it as though it implied a weakening of the moral fibre of the nation. But the breakdown has not been a moral but a technical one and one which the British Labor Government was far from being alone in failing to foresee. If anything, the British failure is an argument not against Socialist sentiment but against technocratical dreaming. It has proved not that it is wrong to love your neighbor as yourself but that the world is still a very poor place, that capitalist technique probably came nearer to an optimum use of resources than is generally realized, that mankind cannot lift itself by its own bootstraps or abolish poverty by a few waves of the technical and administrative wand.

But the greatest question of all is whether without further American aid our Government can still save us, and I for my part am very doubtful about this. It is to my mind a matter of simple arithmetic. We are now making import cuts to the extent of something over 200 million pounds a year, of which about 150 million pounds will be accounted for by cuts in food imports from the hard currency countries. This means a cut of 40 percent on the total food received from those countries, and a probable cut of one-sixth in our total food bill. Yet even these ruthless measures, which, as I see it, cannot fail to affect the country's health and morale, are quite insufficient to get us out of the mess, since our adverse trade balance is running at the moment in the neighborhood not of 200 million pounds but of 700 millions, and I am quite unable to see how without American aid the residual gap can be closed.

The *Economist* is saying virtually that we should proceed *à la Russe* and build ourselves up by further ruthless curtailment of consumption, particularly of coal which we are to export instead of burning in our own hearths. "Export and freeze" seems to be that paper's prescription. But I do not think that Russian ruthlessness is possible without the Russian set up, and I don't think we shall freely accept a thing like that—which of course doesn't mean that it won't happen after an economic landslide which may well be the means of burying any freedom we have.

Liturgical Parish Missions

A pastor asks some pertinent questions of various Religious Orders.

H. A. Reinhold

IF THE KIND reader is willing to wander rather widely with me, I shall try to explore this field in a sort of summary fashion. The true experts may then see what there is to it and draw their scholarly or more practical conclusions. To begin with, my complaint is that as things are the Church's liturgy and the average mission I have witnessed actually do have very little in common. I have heard the same set of mission sermons in Lent or Advent or Paschaltide or Christmas. The same was true about retreats I have made. There are occasional references to the coming feast or the season, but hardly anything more.

The question is then: could it be different, or are liturgy and the parish mission too far apart to be welded into one? Are the texts of the liturgy important enough to affect the mission, which attempts to reiterate for those who make it the basic truths of our faith? Would such a change really be an improvement? Or should we perhaps safeguard the mission as it is and start "liturgical weeks" in parishes independently from missions?

May I first make a general remark on missions given by religious. Let me ask a question. Why

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is there not more variety in missions given by the different religious? As far as I am concerned I do not feel that we do our parishes justice by calling in a Dominican or Franciscan and have him deliver a mission which differs from an Oblate or Redemptorist mission only by the habit of the preacher, a devotion he "sells" the parish and a few introductory remarks about his habit and his order with an eye to a few vocations.

The Church has not only a tremendous wealth of habits and organizations to offer. She has not collected religious orders in a sort of fit of absent-mindedness as the British Empire collected territories. Nor has she all these various orders now because she never got around to mould them all into one. In most of them a definite historical period of great merit, beauty and significance with its specific spirituality lives on. The older orders know this and, for their inside consumption, jealously preserve their heritage. Don't let us flatter ourselves with the unreal and silly assumption that we have blended them all into a sort of spiritual cocktail which gives us the best of all periods, as if the twentieth century, by sheer progress of time, had outrun in perfection the sixth, the twelfth or the sixteenth. Our faithful are easily led to the idea that present-day Catholicism is better than that of Saint Francis's or that of Saint Ignatius just because the technical world has progressed to air conditioning, atom splitting and universal use of life-buoy soap. No man can put a tag on a definite period of Church history and give it first prize. Only God knows whether the apostolic ages were really better than the nineteenth century. Better, in what sense, anyway?

★

But with such definite and diverse spiritualities preserved alive among us, is it really so immaterial to what order the missionary belongs who comes to my parish? No pastor wants a Dominican, for instance, to come in and tell his parish that there is only one way of being a Catholic and that is the one manifested by the priest in a white habit and a black cowl or cloak. In order to appear tactful, however, the Dominican may offer a mission that has none of the Dominican flavor at all. But then a Jesuit could preach it. A more beautiful and picturesque habit, and a constant reference to the rosary, might be the only difference. I for my part think that this is wrong. It is not enough to let the people see that a monk is a regular fellow—a good speaker, orthodox in doctrine and not too different from Joe Doakes in spite of his white, or brown or black habit! The people are so impoverished spiritually, our spiritual fare is so diluted, has such a common flavor that our souls are in danger of losing all their colorful individuality. Uniformity is a breeder of collectivistic features, and a parody of true Catholicism which is diverse and wide, both in space and time and definite spirituality. With our stupid idea that we have a so-to-speak all-in-one spirituality we are nothing but shallow, typically modern and conceited progressivists with no perspective and no real sense of tradition.

When a Benedictine preaches a mission he should—without show and bookish vanity—give my people (and me) the eternal truths in the light of the Fathers, of the *parousia,* God's glory and majesty, of Saint Benedict's rule and of monastic history.

When I invite a Franciscan I expect at his departure that my people will have a greater love of the poor, a greater understanding of Lady Poverty, a deep affection for Saint Francis, an idea of what seraphic holiness is, a heart alive with our Lord's "Humanity," and a new preference for Saint Francis's canticle to Brother Sun.

When my Dominican departs he should not only leave a more varied, intelligent and "internalized" way of saying the Rosary, but above all my people should have a new consciousness that the Dominicans stand for "Veritas," the primacy of the *"logos"* over the *"Ethos"* (as Guardini puts it) and a profounder understanding of the Church as a sacramental body, and of the world as a cosmos of Divine Wisdom. And many more things that make the further existence of the Order of Preachers more important than their just being a white clad relic of the Past!

When I invite a Jesuit to be Christ's forerunner in my parishioners' souls I don't want just a well-trained member of a strong, disciplined and powerful organization with a common run spirituality, living forever on a capital built up during tertianship and periodically embellished with new anecdotes or references to current events—but strong Ignatian stuff whose spark set men like Xavier and Francis Borgia afire!

It would defeat the purpose of this article, if I were to try to apply this request to the Cistercians, Carmelites, Premonstratensians, Servites, Redemptorists and the host of modern congregations, many of which with perhaps less of a distinctive spirituality, but all with some kind of character and flavor. Unless our missioners do this, our people might ask themselves what sense there is in preserving them all—at great expense and duplication of organizational make-up. Our capitalistic idea of "competition"—which works poorly in the economic field compared with its theoretical promises—bears no mechanical application to the Church! As a matter of fact, the idea that Benedictines compete with Jesuits through their spirituality, or Dominicans with Franciscans is simply grotesque—their competi-

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tion lies in achievement. As crystalizations of the Spirit of Christ they are varying facets of the unbroken divine light—beautiful in their simultaneous present togetherness, as the indivdual shades lent color of beauty to different ages.

Why then should we deprive our people of all this wealth? I imagine I shall receive quite a number of letters telling me that this is already being done—but is it, except for some special devotion peddled or sold? And that is exactly what I do not want. Because there is always a morning-after, and a next mission. Glacial periods left moraines in their wakes, when they receded, but what would happen to a normal parish with such spiritual moraines deposited all over the Church and visible in dozens of conventicles, new shrines, varied languishing or flourishing devotions, badges, medals and images?

Because in all this there is one common ground: the sanctioned sacramental worship of the Church as the well-spring and the climate of the Christian. That is the given *"datum"* (pardon the tautology) in which every missioner has to work. That is also the one fact he should not ignore. And yet almost all of them do. The theology of the sacraments is the stepchild of all missions I have ever heard, here and abroad! The missioner reads his breviary—to what avail? Does he let his audience share in—at least a part—of all the wealth at his disposal? He says or sings Mass—and his *ferverino* or instruction has nothing to do with the texts just perceived. There's a feast, a season, that preaches better than orators and story tellers—yet they do not color his doctrine. Here is a kaleidoscopically changing treasure, lying dead and buried in books, while the mission (or retreat) has its iron-clad laws stalking through all this green and blooming life.

Of course, if you assume that you are preaching to people who don't know the "eternal truths" or have forgotten them, or who need cuffing about by the strongest emotional upheaval possible, then the gentle modes of the liturgy are unable to be followed by you or to furnish you with the sledge-hammer imagery you need. The question is: do parishes which have missions in intervals of 12, 24, or 36 months need such treatment? Or don't they rather need help to find their way into a lasting self-activating life within their parish, their family and their community?

The "liturgical mission" should have something in common *with a liturgical week*—in other words: model *celebration* of the liturgy of the parish and discussion of its sacramental theology in its relation to the life of the parish and the parishioner—and *with the mission*: awakening to a renewed realization of the basic truths of the faith. I claim that these basic truths can easily be developed from the preaching of the seven sacraments, above all the Holy Eucharist, Mass and Communion, within the frame of any given liturgical season and celebration, and with the help of the very texts available in our prayer books: the daily Missal, the manual of prayers, published by the US Hierarchy, for the laity, and, of course, the full Old and New Testament.

★

It involves more work, more meditation and constant alertness of the missioner. But all real missioners will welcome such novel challenges! Who wants to become a human phonograph record repeating his "commercials" day in and day out, week after week, year after year, with only a new joke or an anecdote tacked on, when you can find one?

While this will not administer as violent a shock as some—by no means all—missioners administer, and may have less of the "revival" upheaval, it does one thing: it helps to integrate the parish, to vivify its rhythm and to leave the parishioners with something to go on.

The seven sacraments are all *opus operatum* and *operantis*. At least once, a whole mission can be given on these mighty seven, doctrine, ontology and morals, theory and practical value! *They are the liturgy,* if we do not stop at giving schoolbook and catechism explanations, but come down to their ritual and their words. What a revelation to many Catholics to see for the first time the intimate connection between sacraments, sacramentals and life established, by such a simple development as baptism—holy water—preparation for Mass shown to them in a conference! Or the last rites, "death and transfiguration," linked with baptism and confirmation!

If we go to a parish with the definite idea not only to effectuate a good confession, or the return of a number of lax Catholics and of as many good resolutions made as possible, but also to help set up "parish" life—how can we completely ignore what makes the parish live as a togetherness? Don't fear monotony—(there is a great deal of it in non-liturgical missions now)—the prayer of the Church is a rich mine and if you go in with your order's definite spirituality there will always be a new aspect. No new devotions need to be peddled, no confusion to be created: if you leave the parish with the feeling that more and more parishioners have grasped their own supernatural status, have found a safe guide in their prayer books, are beginning to walk by themselves and to act like mature Christians with the help of our common prayer and worship, you have done as much as the other one who performed spectacular savings and conversions! Revivals have failed, especially periodical ones. What our Christians need is spiritual substance, ensuring maturity and ability to walk like men instead of waddling about like eternal tots never to grow up.

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Hope in Court

JOHN DOEBELE

A FLOOD of articles, pamphlets, statements, and resolutions have been published during the past few years against racial restrictive covenants (which exclude from residence in a given area elements considered undesirable). These statements together with the steadily worsening and ever more appalling conditions which first released the flood are gradually leaving their mark on American law courts. Although we can still apply that famous statement of Saint Augustine to many judges: "They run well but they have left the track; the farther they run the greater is their error, for they are going ever farther from their course," it is more and more apparent that the judges are beginning to find little satisfaction in noting that in this matter their course is not set on justice. Unfortunately, the majority seem not yet prepared to change their course.

A number of judges today are forced to go to extraordinary lengths to demonstrate the difference between law, which they are bound to obey; and justice, which they esteem and venerate, but abandon to follow after law. The "law" we have to do with here is, as we said, simply the law of precedent, the policy adopted by the courts. Brought forth and nourished by them, it can have life only so long as they wish to sustain it. (Ironically, it is from equity, the special court of justice, that one seeks a neighbor's eviction.)

Few courts now care to enforce a restrictive covenant without a more or less detailed explanation—often bordering on the apologetic. Thus, a New York judge about to forbid sale of a home to a Negro family recently began: ". . . by way of prelude, the court wishes to state that it is in accord with the views expressed by Mr. Justice Murphy . . . that 'Distinctions based on color are utterly inconsistent with our traditions and ideals. . . .' At the same time, however, and regardless of what its sentiments may be, this court is constrained to follow precedent and govern itself in accordance with what it considers to be the prevailing law."

Justice Henry W. Edgerton, on the other hand, has expressed an opinion that "A court of equity would have nothing to do with such a contract unless to prevent its enforcement." But such statements remain in the minority. Again, judges are admitting into eviction trials a picture of the whole background in which restrictive covenants are set. Here are a few lines from the transcript of a Chicago case, dated January 9, 1947. Horace R. Cayton and several other prominent men were called to testify.

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Q. "Black Metropolis" has been written by you about the city of Chicago?

A. Yes.

Q. Are you familiar with the effect of racial restrictive covenants or agreements on housing conditions in the areas which you examined in Chicago?

A. I am.

Q. Will you state to the Court your opinion as to the effect of such agreements?

MR. SULLIVAN: If the Master please, at this time I object to the question and to this type of examination on the ground it is entirely immaterial, irrelevant, and incompetent to the issues involved in this particular proceeding.

THE MASTER: I will overrule the objection and receive it. I want to hear these things.

Granting, at times, the urgency of social problems, a court may say that it deals solely in disputes at law; that is, in cases; in the settlement of private arguments. If a rule of law seems unsatisfactory, it may add, relief should be sought elsewhere; from the legislature, perhaps, but not from the courts. Ordinarily, however, it is only through cases that the courts operate to make or to unmake laws; precisely as the legislature operates through motions, votes, committees, etc. Lawyers seeking judicial repeal of a law know how to arrange a suitable dispute to test the law. Thurman Arnold has referred to the disputes required by the courts as being analogous to the trial by combat of earlier days.

Indeed, the courts must sometimes be considered as higher legislatures, whose constituency are the disputants in suits. We see it plainly in the establishment of residential segregation. White citizens in various cities have at times, through their city councils, enacted laws intended to prevent Negroes from living in certain sections. Since 1917 the courts have voided such laws consistently, holding them plainly contrary to the 14th Amendment's "No State shall make . . . any law which shall abridge the privileges . . ." Other citizens, wiser in the ways of government, have obtained the desired segregation laws through judicial settlement of properly arranged disputes; in this case, suits for enforcement of restrictive covenants by way of injunction.

Through cases between parties to lawsuits, the courts have established a rule of property making restrictive covenants enforceable; they maintain the law through application to cases; and if they break it (as would seem their responsibility), they will do so through a decision in some case.

Generally, in citing past policy, the courts forget that the policy adopted in previous years arose from a consideration of relatively unusual contracts, whose terms did in truth concern only a few people. But promoters of residential segregation, quick to understand the advantages of a system whereby the courts would direct the power of the community, the police power, into supporting rather than hindering their efforts, have succeeded in so spreading these covenants that they have become an institution, and segregation an established fact. The first few men who contracted among themselves that their homes or their land would never be sold or rented to Negroes did no great harm to the general community. So long as the total area of land restricted against Negro families is negligible in comparison with the area of an entire city, the effect of restrictive covenants will not be marked. But over the last thirty years, the number of restrictive covenants has enormously increased. Now, when a major area of a city is blocked off, or when an existing Negro community is completely isolated by a ring of restricted land, the route is open for the onset of all those problems which have become so well known.

The Negro population, like the population of the nation as a whole, is growing. To expect to enclose a growing population within the confines of an ever more limited area is as inhuman as it is unrealistic. In the chaos that we call blighted areas, life in society, from being a most powerful and efficacious instrument for the development of human personalities, becomes perverted into a means for the dwarfing both of lives and of personalities.

In signing a restrictive covenant, an individual white owner intends—usually after he has been so urged—simply to keep Negro families away from his neighborhood. There is no intention on his part, nor indeed the power, to confine Negroes to any particular undesirable section of the city. Nor, and this is the tragedy, is there any concern on the part of the ordinary signer as to what will happen to colored families. However, the cumulative effect of his contract, when added to so many others, is what must be considered in order properly to judge restrictive covenants.

It is needless to dwell on all the evils springing from segregation; we know them well, and so do most of the courts, now. Accordingly, for the courts to continue to enforce restrictive covenants long after the institution has become a leading cause of American slums seems inexplicable, no matter how or by what adroit or learned arguments they may offer.

Nor is it necessary to agree on some precise definition of justice, to which we might turn in order to decide whether the institution is unjust. We know that it is. The courts, too, tacitly admit it; and therein lies the reason why they develop this or that elaborate explanation for continuing support of the system. The initial policy of enforcing what were taken as isolated and completely private agreements can no longer rationally be applied to restrictive covenants, when

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their enforcement as law is tantamount to a sentence of indefinite civic exile for millions of citizens.

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In the past, the Supreme Court has declined various opportunities to render a definitive decision on the enforcement of restrictive covenants. But now it has agreed to review two covenant cases this coming term. If the issue is met squarely, the course of segregation for several decades may well be set by the decisions in these cases.

One case involves a home in Detroit; the other a home in St. Louis, Mo. In the Detroit case, Benjamin Sipes and others asked and received an order from a Detroit court, ousting a neighboring family, Orsel and Minnie McGhee, from the home they owned and occupied, having purchased it in November, 1944. On appeal, the Michigan Supreme Court upheld the eviction order. Here are a few points from that decision, given January 7, 1947.

1. The property is covered by the following covenant: "This property shall not be used or occupied by any person or persons except those of the Caucasian race."

2. McGhee is colored—"the main factual issue" in the trial court.

3. It is "the public policy of this State, as expressed in decisions of this Court too numerous to mention, to permit and enforce certain restrictions upon the use and occupancy of real property."

4. Therefore the prohibition against the McGhee's living on their property must be enforced.

5. A covenant prohibiting *sale* would be "quite another matter," and would not be enforced. Only a covenant against *use* would be upheld.

6. "The arguments . . . pertaining to questions of public health, safety, and delinquency are strong and convincing," but were improperly raised.

7. In reply to a plea that restrictive covenants violate the Atlantic Charter and the United Nations Charter, the Court replied: "So far as the instant case is concerned, these pronouncements are merely indicative of a desirable social trend and an objective devoutly to be desired by all well-thinking peoples. These arguments are predicated upon a plea for justice rather than the application of the settled principles of established law.

"We direct attention to the differentiation made by Mr. Justice Oran M. Butler, between justice and law . . . in 1861. He said, '. . Justice is the dictate of rights . . . Law is a system of rules . . To follow the dictates of justice, when in harmony with the law, must be a pleasure; but to follow the rules of law, in their true spirit, to whatever consequences they may lead, is a duty.'"

In noting the ruling of the Michigan Court against *use*, as distinguished from *ownership*, we recall that thirty years ago the Supreme Court threw out a Louisville, Ky., law forbidding Negroes to live in certain sections, although they were free to own property in those sections. Said the Supreme Court then: "In effect, premises situated as are those in question in the so-called white block are effectively debarred from sale to persons of color, because if sold they cannot be occupied by the purchaser nor sold by him to another of the same color."

In the St. Louis case, the Circuit Court had been asked to evict Mr. and Mrs. J. D. Shelly from their home, purchased August 11, 1945, and to cancel their title to the property. The request was denied. On appeal, the Missouri Supreme Court upheld the eviction request, reversing the decision of the lower court. Initially refusing eviction, the lower court had decided that the original restrictive contract intended complete exclusion of Negroes from the district, but could not be realized, since not all residents had signed it, for some were Negroes.

Disagreeing, the Missouri Supreme Court said: "Obviously it could not have been the intention of the parties to prevent any Negro occupancy at all because that already existed. It must have been their intention to prevent greatly increased occupancy by Negroes. And their plan has succeeded . . . there is no change in the conditions in the district which would warrant withholding equitable relief [enforcement of contract] . . . there is no reason why enforcement of the restriction would be inequitable. The agreement is valid and the restriction should be enforced. . . .

"The chancellor [lower court] found the Negro population in St. Louis has greatly increased in recent years, and now numbers in excess of 100,000; and that some of the sections in which Negroes live are overcrowded, which is detrimental to their moral and physical well being.

"Such living conditions bring deep concern to everyone, and present a grave and acute problem to the entire community. Their correction should strikingly challenge both governmental and private leadership. It is tragic that such conditions seem to have worsened although much has been written and said on the subject from coast to coast. . . ."

Upon the decision of the United States Supreme Court in these two cases may well depend the health and welfare of many, many families. Numerous interested groups will doubtless seek permission to file supporting statements with the Court.

Communications

DIATRIBE II

Worcester, Mass.

TO the Editors: A week ago, I submitted a letter about one or two of my personal peeves regarding these beloved United States of America, God's Own Country, Of Thee I Sing! Probably you won't print that one, and I really don't care. Heaven knows why I picked on THE COMMONWEAL in which to blow off my feelings, except that I used to write for you, and, despite

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your cautious, Catholic smugness, you still have a certain rep for fairmindedness and trying to look on all four sides. You gave "Moon Gaffney" a square deal, for instance, while the other Catholic papers silently turned up their white-livered eyes. So about the worst I expect from you is that you will editorially correct my inelegance.

In my former letter, I sang, briefly, yet joyously, of certain American symptoms such as musical movies and soap operas, juke boxes and the Hot Dog and Coca Cola Christianity on show at the Marian (*Sic*) Congress. But these, after all, are only some of the visible pimples, and do not form a diagnosis of the American Disease. The latter has already been stated, by such writers as Philip Wylie and Canon Bell, to be an emotional immaturity. In other words, the average American "good fellow" and "regular guy" is like a boy with arrested development, unconsciously exhibiting the neurosis, cowardice and cruelty associated with that state.

For several years I have avoided reading novels of contemporary American life because I found them either nasty or insincere, and never more the latter than when they were the former. Those of Mr. Dos Passos may be taken as good samples of this double repulsion. Recently, however, I have read "Knock at Any Door" by Willard Motley, and "The Gallery" by John Horne Burns whom I take to be one of those good Catholic writers completely unknown to most Catholics. It is more powerful and better written than the Motley book, but the latter is not to be brushed off by anyone who really wants to know what life may be like in the Home of the Brave. Its first part is about how some Americans treat their own, at least when they are helpless children who are easier kicked around. To be sure, the nazis had their concentration camps, but they employed them mainly to misuse those whom they considered their domestic enemies such as Communists and Jews. (There are not a few subscribers to the Brooklyn *Tablet* who would like to do as much.) It was reserved for Americans to erect Buchenwalds and Dotheboys Halls in which to torture and deprave their own young. They are called Reform Schools.

"The Gallery" is about the way the conquering American treats a conquered foe, in this instance the Italian people in 1944. I have re-read the following passage, the less blistering parts of which I am quoting in conclusion, thinking all the time of those who rule and represent us to the world, of Mr. Truman, of Elliot Roosevelt, and all the Roosevelts dead or alive; of certain hot-footed publicity boys surrounding our prelates. . . . Moe, the sweet-tempered Jewish lieutenant, is accosted by an Italian boy at the entrance to a Naples urinal, another thing, as we know, which could not possibly happen in the United States:

"You Americans have taught me things I never dreamed of. Best of all, you taught me that hate is stronger, and lasts longer than love. . . . All we want to do now is live, just exist, however shamefully. We will live off you Americans. Off your drunken spending. And we will yield to your desires, no matter how beastly. . . . But you should hear how we talk about you among ourselves. We sear and we scald you. To hear Italians talk about you when they are together, you would think we were discussing a pen of pigs or vipers. Because we hate you. And no matter how you degrade or possess us, there is always our laughter at your vileness. . . ."

CUTHBERT WRIGHT.

THE NEGRO'S FRIENDS

New York, N. Y.

TO the Editors: A doctor's thesis by Thomas J. Harte, C.SS.R., M.A., which was submitted this term to the Catholic University of America, in partial fulfilment, etc., is worth reading by every person who is connected with, or dreams of creating an interracial organization. This thesis with its conclusions is so close to conclusions that this writer has reached many times before, on his own experience, we hasten to assure ourselves, that a quick reading causes us to wonder whether Father Harte was always sitting at our elbow, or, modestly, we at his. Whatever the means of idea transformation, some things we have seen in common.

In his study of the several voluntary groups that have gone in for interracial justice, Father Harte has found what to many will be an annoying but absolute truth, and that:

"The devices employed to provide interracial contacts, such as meetings, forums, and round-table discussions, are ingenious and relatively effective, but artificial. They are, as a rule, far removed from actual community situations and conditions. It would seem that the general results might be made more comparable to the effort expended by an increased participation in existing life situations."

Father Harte has studied Catholic organizations, but what he recommends can be applied to all of them, even the non-religious. He would have the various Catholic groups assume for themselves a definite task, and, we hope, stick to it until something other than speech-making is accomplished. Perhaps speech-making is not the word. *Commiseration* is a better one.

In short, Father Harte is suggesting that each Catholic group give up its honestly arrived at but erroneous conviction, that it is in itself, by itself and of itself, an *authority* in this interracial business—which no one is, or can be. That is totalitarian and effective. To take a single task, and work on it for results. The Southern Catholic does not need to make interracial studies! Each Jim Crow car, station, theater, school *and church* forms a challenge. *When,* of course, is problematic, and *how* is slow to evaluate. But *why* is apparent to every Christian who understands why we discuss the matter at all.

GEORGE STREATOR.

PEACE AND PREJUDICE

St. Cloud, Minn.

TO the Editors: Permit me to commend you for the forceful article "Peace and Prejudice" which is the latest of the excellent contributions of Father Dunne on the Negro question. Living in an area where the problem does not exist, I do not presume to lecture other

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Americans who must wrestle with it daily. And yet I feel that this point of view, a genuine recognition of the basic equality of all men, is so vital to Catholicism that it needs constant repetition. If we whose lives are enriched by the great doctrine of the Mystical Body do not accept and live by this fundamental principle what have we a right to expect of others? What mortality denies, will hardly be sustained by a sort of social altruism which passes for Religion in many quarters today.

Similarly, as Father Dunne states, it so happens that this course is the sine qua non to a continuance of Democracy. As a nation, we engage in a dangerous delusion if we plan, permanently, to take from a democracy the rights and privileges which we whites demand, without acknowledging the truth of, and living by the principle, that "every man is a man in essence but no man is man in essence."

FRED J. HUGHES.

FOUR MILLION FAMILIES

McMinnville, Oregon

TO the Editors: Your article on the American farmer, including a discussion of Lee Fryer's book, was not susceptible of immediate reply, since the material required considerable reflection.

The proposals advanced by you and by the Executive Secretary of the Farmers Union, who lists his legal residence as Garden Home, Oregon, have not met with any wide approval among the actual family type farmers, though their self-appointed spokesmen, nationally speaking, have acclaimed the Fryer book. The premise that we shall be in need of government assistance has not been entirely accepted, the summary writing off of small farms by *Life* and by Mr. Fryer, alike, is not necessarily the final word. Acreage seems to have no bearing on the success of a farm, for one thing. The machinery that has brought about changes has saved many an individual farmer this summer, especially the one-man hay-baler. In fact the one we use in this neighborhood has only this week been the subject of a Portland radio report. We can do as much in two or three hours with it, as a crew used to do in a day; it is a real life-saver for us.

Some of us, along with Msgr. Ligutti, have more faith in education than in made work. It occurs to me that Catholic education, because it is beholden to no political group, is one of the strongest possibilities along this line. It is not held back, as in public education, by local boards, by fourth-grade graduates unable to see the need for the fifth-grade schooling for their own children. Catholic education does not need to go before a legislature or to a politically-appointed board of "businessmen," before it can establish a new program.

Many of our independent farmers now work in other fields than farming during a part of the year. Some of them are skilled, many are unskilled. Very few of them have access to a real program of adult education, though most of them are close to a Catholic educational center of one kind or another. The Knights of Columbus, now have an excellent correspondence program, but adult education in America has not progressed as we had hoped it would in the late twenties and early thirties.

The program that you suggest has merits—of course. Possibly an integration of your ideas with a vigorous adult educational program would be useful. The word "education" here is used in its academic and vocational sense, not in the sense of propaganda for a "liberal" viewpoint on politics. I am not entirely sure that the preoccupation with political matters so common to us in farming is of great value. Possibly the nearly untouched field of adult agricultural education could be developed together with some of the remedies that you have suggested, but I see no hope for an uninformed citizenry, devoid of the technical information necessary for modern agriculture.

B. H. CARLTON.

THE OTHER NEWS

Baltimore, Md.

TO the Editors: May I express a word of praise for Ernestine Evans's clever and highly original article in your issue of August 22? Miss Evans's suggestions are both welcome and practical, in this period of stereotyped news, much of it so dull and unimportant as not to be worth the paper it is written on.

MARY GERTRUDE FENDALL.

The Screen

Who Would Fardels Bear

IN SPITE of the fact that "*Shoe-Shine*" will probably break your heart, I must advise you to see this extraordinary Italian film. It was made on a small budget in Rome, but like so many simple foreign pictures, it puts most of our expensive Hollywood productions to shame—because it has above all else a quality of sincerity. As its tragic story moves to an inevitable conclusion you are stirred beyond words by the power of its vivid sequences. Two boys, bootblacks who give the film its title as they shine GI shoes in Rome, idolize a horse; in order to earn money to buy it and keep it, they become involved in a black market deal for which they are arrested and sent to reform school. They are separated and their friendship turns sour when one thinks the other is a squealer. The unwholesome conditions in this juvenile prison drive the boys to despair and step-by-step lead to the film's heartbreaking and almost hopeless finale.

The acting throughout this movie is so real that in many cases it does not seem like acting at all, but more like the events in a documentary actually taking place before our eyes. The production and photography, though not finished, thank goodness, also have a quality of reality. Actual Roman sets were used wherever possible and Director Cittorio De Sica allows his cast to act as real men, women and children would act. Rinaldo Smordoni and Franco Interlenghi, as the two boys whose friendship is poisoned by the cruelty of circumstances, give performances that are memorable, and the surrounding characters, the prison officials, the other gangsters in the reformatory are as petty and mean as any Dickens thought up; but there is very little of the Dickens sentiment and almost no humor. I am sorry that I do not

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understand Italian, for although "Shoe-Shine" has English sub-titles, I should like to follow all of the dialogue. This film is not only powerful as a tract on the evils of juvenile prisons, but it is equally powerful for its picture of post-war Europe; and it merits the attention of everyone who wants further argument against the horrors of war and especially the attention of adults who think of boys not as good or bad but as boys who will soon assume the dignity of men.

Naturally any film that is considered with such a first-rater as "Shoe-Shine" must come off second best; but *"Kiss of Death"* is a Hollywood job that can stand very well on its own merits. Much of this picture too was photographed on the spot—principally New York City and the surrounding country. Producer Fred Kohlmar and Director Henry Hathaway worked for documentary realism in making this story of a crook who finally becomes a stool pigeon for the assistant district attorney in order to gain his freedom. On the whole they were quite successful. At times the story is overly melodramatic and the suspense is often so tight that it has a tension even beyond reality. The New York background and the scenes in Sing Sing and other nearby locations are of course as real as real. And in most cases, the performances, particularly those of Victor Mature as the reformed crook and Brian Donlevy as the D.A., are excellent. As the real villain of the piece, a big-time gangster, Richard Widmark tends to overact, but he shows great promise in his first movie rôle. I couldn't help but wondering as I watched some of the more vicious scenes in this well made picture, how far films can go in this new striving for realism—especially in movies with crime-and-detection plots. Film makers must assume a responsibility and with "Kiss of Death" they go the limit. Watch that growing trend, boys, that emphasizes the law's failure to bring crooks to justice.

And *"Lured"* is for adults who want a thriller that belongs to the old Scotland Yard school. It manages to keep you on your toes as Lucille Ball signs up to help several smart detectives locate a killer who's obsessed by Baudelaire and thinks there are too many beauties still alive. George Sanders, Cedric Hardwicke, Alan Mowbray, Boris Karloff play some of the suspects. Who-dun-it experts will protest because the plot has too many false clues, but they won't guess the answers before they're supposed to—and they won't be bored while they're guessing.

PHILIP T. HARTUNG.

Books of the Week

Vespers In Vienna. Bruce Marshall. Houghton. $2.75.

FOR ALL HIS marked sense of fun Bruce Marshall displays a highly moralistic approach to his world. Since the war he has become increasingly censorious. His "Yellow Tapers" was a terrifying study—without a single real character—of a nation's demoralization, while its successor, the current volume, expresses his conviction that only a Christianity that is lived to the hilt can now save the world. And how would Mr. Marshall bring about this Christian rebirth? The one suggestion voiced—that the Pope and the bishops tell the people of the world to love one another, and preach this in terms so simple that everyone will understand—fails in the end when "Reverend Mother Auxilia" does not succeed in convincing the present Pope. (Curiously enough Pius XII on August 28 actually did what Mr. Marshall's Reverend Mother asked, in the course of his letter to President Truman). Except for individual holiness, however, Bruce Marshall neglects to indicate how a Christian renewal is to be brought about. Getting the modern agnostic seriously to think and talk about the message of the Gospels is, of course, one of the first prerequisites, and books like "Vespers in Vienna," with its amusing conversational tone do succeed in doing just that for thousands and thousands of readers. Thus implicitly Mr. Marshall provides a part answer as to one of the feasible means.

A good novel with a message is rarely come by. For if the message is of intense importance to the author, as it is here, everything else tends to become too flat and too subservient. People run to types and serve as vehicles carrying or rejecting the message; the society which they constitute operates on too restricted a plane to be authentic. And so, despite the manifold detail as to the café life of British officers in occupied Vienna and occasional convent scenes of considerable charm, contact with that occupied capital is too fragmentary. The conversation in several languages and a strange sort of broken English is for the most part believable, as well as sprightly, but now that I look back there are several British officers who are indistinguishable and I find it hard to say in what way Sister Kasimira is any different from Sister Michaela. What I remember most about the principal character, Colonel Nichobar, is that he still felt pain in the arm he had lost in battle.

On the other hand there are memorable conversations, immediate impressions, thoughts. The Colonel's explanation why he is not a Catholic is an excellent, challenging summary of a most widely held view; his reaction to the proud bishop oblivious of the poverty and disease around him is most understandable; while his reflection on how much more readily one of the Sisters would put herself out than he would for a helpless DP brought him very close to an understanding of the font of real charity. And there is the author's characteristic salutary protest against the Catholic moralist's obsession with weaknesses of the flesh to the neglect of crimes which cry to Heaven. These are the things with which Bruce Marshall is concerned rather than with individual men and women, heroic, plodding, mean or pitiful. He is much closer, say, to C. S. Lewis than to Graham Greene.

EDWARD S. SKILLIN.

California In Our Time. Robert Glass Cleland. Knopf. $4.00.

IF THERE are times when this history of California during the first forty years of the present century reads more like a release from the Los Angeles All-Year Club or the State Chamber of Commerce than like sober history, that is because there is no other way to tell the story. Mr. Cleland has written a compact, objective account, but he is dealing with a time and a place where the fabulous fact outsped the optimistic fancy not of California but rather of the amazed invaders who made the

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state their own. This is a fact Mr. Cleland has not sufficiently emphasized, for, indeed, we Californians were a little like "born Catholics" listening to converts singing the praises of the Church. They were saying all the familiar things we knew but saying them with incredible energy, a fresh insight and viewpoint, believing in them with a mature devotion where ours was the faith of childhood, and, like converts, they were really doing something about making their faith known to all men. Even as the convert, in his new-found enthusiasm, is sometimes suspect and rather astonishing, so were these adopted sons somewhat suspect and astonishing. There the analogy ends, for California's converts were not assimilated. They assimilated California. Thus the history Mr. Cleland writes is less a history of a people in a geographical area, as was the first volume, "From Wilderness to Empire," which the present book carries down to date, than of a geographical area suffering an invasion that changed and even estranged it much as the eastern seaboard was changed and estranged for the Indians by colonial invasion and expansion. Thus one feels from the first chapter, "Fiction Lags After Truth," that the historian is himself astounded by what he writes and must take too frequently to statistics and verifiable economic data as a means of pinching himself awake to the reality of the picture. This repeated refuge in figures makes for some dull reading, but how else can the extraordinary facts be told?

Dealing with the bizarre political life of the state, the confused economic panaceas, the monumental engineering projects, the knock-down-and-drag-out labor wars, Mr. Cleland is at his best—swift, fair, accurate and penetrating. Recent and contemporary history is, of course, the most difficult to write. The headlines are too near, and the important stories too often buried among the advertisements, but Mr. Cleland's is a calm perspective, and he looks with justice and deep insight not only on the scene but on the accumulation of events that makes the scene what it is. This is a sound and (except for the chapter on California literature, which is too cursory) satisfying account of a state in which the kaleidoscopic changes wrought everywhere by the automobile, the movies, the radio, the airplane and all the other electrical and mechanical devices of the past fifty years have been multiplied and magnified as in no other area in the world.

JAMES L. DUFF.

Ancient Mariners. Walter Woodburn Hyde. Oxford. $5.00.

IN HOMER'S time the area of the world known to the Greeks was so small that the three continents had not yet been differentiated. *Europe* does not appear as a term in either the "Iliad" or the "Odyssey"; *Asia* appears only as a local name in a reference to the "Asian meadow" of the Cayster River in Lydia; while *Libya* (Africa) meant the Cyrenaic coast west of Egypt. When the age of Greek exploration closed, Ptolemy knew something about the geography of the world from Scotland to China and the "Periplus of the Erythraean Sea," a practical seaman's guide, described the east coast of Africa as far south as Zanzibar. This growth of Greek geographical knowledge, which is also the ancient story of the sea, Professor Hyde has told with sidelights from history and literature. Where the Greeks left the story incomplete, as in the circumnavigation of Africa and the search for the sources of the Nile, he gratifies one's curiosity by a brief narrative of modern exploration.

The style of this pleasant and useful book is typical of the American classical archaeologist. That is, it is characterized by great modesty and economy, thorough knowledge and a scrupulous objectivity which does not conceal from the attentive reader a deep love of the subject. It is not a dramatized "popularization" but a book for those mature enough to be interested in the growth of human knowledge in this neglected branch of ancient culture. It has the fascination also of much curious information—such as the names of the two men who originated the two great western methods of fixing dates, by counting from the first Olympiad and from the birth of Christ; the story of the scientist and navigator Pytheas of Marseilles, the greatest son of his city, ancient or modern, whom Professor Hyde brackets with Alexander to represent the Greeks' supreme efforts to compass the world, one as conqueror to the East, the other as explorer to the West; or the story of the Ptolemy Philadelphus who introduced camel transport into Africa.

The relative contributions of Greek, Phoenician and Roman to geography are a curious illustration of the importance of the love of pure knowledge. It seems doubtful if the Greeks ever saw any coasts, except possibly in the farther Indian Ocean, which Phoenician or Carthaginian sailors had not seen before them. But knowledge was a trade secret for the Phoenicians, and as a result they contributed nothing to the world's inheritance. Strabo tells a striking story of a ship owner of Gades on his way to the "Tin Islands" who, being pursued by a Roman vessel seeking to learn the route, ran his ship ashore in order to lure the Romans to destruction, and was indemnified afterward by the state for the sacrifice of his ship. The Greeks, in contrast, were moved by a spirit of scientific investigation which gave the world the science of geography. The Romans were interested only in trade and as a result, exploration stopped, knowledge declined, and a gap of sixteen hundred years intervened between the Greek navigators around Africa and the Portuguese who reopened the investigation in the fifteenth century.

E. P. RICHARDSON.

Stevens Thomson Mason. Kent Sagendorph. Dutton. $4.75.

A RESIDENT of Illinois might perhaps be pardoned for admittedly knowing nothing about the career of Stevens Thomson Mason. A few random inquiries, however, soon convinced the reviewer that residents of Michigan, especially those in Detroit, are equally ig-

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norant concerning one of the most unusual men who played a part in the history of that state.

Born into the famous Mason family in Virginia, Stevens Thomson Mason knew poverty at first hand as a youth because of business mistakes made by his father, John T. Mason. Fortunately for the family, the latter was appointed Secretary of Michigan Territory by Andrew Jackson in 1830. The father gradually tired of the duties of office, however, and asked to be relieved. At the same time, in 1831, Governor Cass of Michigan Territory was made Secretary of War, replacing Major Eaton. Cass liked John T. Mason's son and approved Jackson's decision to make the young man the next Secretary of Michigan Territory. The governorship was purposely left vacant; Tom Mason was to be for all practical purposes the governor of present-day Michigan and Wisconsin. He was but nineteen years old when he took the oath of office.

Mr. Sagendorph makes understandable the consternation among the Whigs of Michigan at this action of Jackson's; he makes clear, too, the almost impossible situation in which the new Secretary found himself when he assumed office. But he soon made most of his enemies become his friends; by his courage in fighting the cholera which swept through Michigan in the early 1830's he made himself the most popular office holder in the history of Michigan; he fought for the admission of Michigan to the Union in 1837 and became its first governor. But by 1839 he was repudiated; he left Detroit an apparent failure; in 1843 he died in New York City. Although this is an exceptionally readable and interesting biography, it is very evident that a tremendous amount of research preceded the actual writing of the book. It is a real contribution to the growing history of the middle west.

PAUL KINIERY.

Wartime Correspondence between President Roosevelt and Pope Pius XII. Prefaces by President Truman and His Holiness Pope Pius XII. With an Introduction and Explanatory Notes by Myron C. Taylor. Macmillan. $.250.

THE VOLUME under review, whatever Mr. Taylor's hopes or intentions in editing it, seems to have done very little to allay the suspicions of the vociferous minority of Americans who consider the Taylor Mission to Rome as a catastrophe. Likewise, in the nature of things, it doesn't—it could not be expected to—satisfy the curiosity of those who would like to know precisely and in detail what it was that His Holiness and the late lamented President kept consulting one another about. What it does do, however, is to enable us to catch the spirit of mutual trust and affection (the word seems to be in order) which characterized the relationship between the two and to appreciate a little better their common yearning for a just and lasting peace.

The reviewer would single out only three points for special attention—the first of which would probably be somewhat embarrassing to the President were he still alive, the second of which must be most embarrassing to some of the President's more vocal critics here at home, and the last of which would be embarrassing to the Russians if they were at all subject to that somewhat bourgeois emotion:

1. President Roosevelt's statement that "the only weapon which the Russian dictatorship uses outside of its own borders is communist propaganda. . . ."

2. An excerpt from a letter of His Holiness to the

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President under date of December 20, 1940: "Indeed, We are not unaware of the efforts which you made to prevent the catastrophic struggle that is heaping up ruin and sorrow for a great part of the Old World. . . ."

3. An excerpt from one of Mr. Taylor's explanatory notes: "Hitler decided to attack the Soviet Union—forewarning of which, when intelligence was reported in January and in March to the American Government, was promptly communicated to the Soviet Government." Apparently the American Government neglected to forewarn the Communist Party in the United States. A rotten trick, no matter how you look at it.

GEORGE G. HIGGINS.

Breviloquium. Saint Bonaventure. Translated by E. E. Nemmers. Herder. $3.00.

THE QUARACCHI edition (1882-1901) of the complete works of the Seraphic Doctor embodies in eleven weighty tomes the fruits of a corporate labor of love undertaken by a learned Franciscan community near Florence. If all the treatises contained in this monumental set were translated and issued in standard octavo volumes we would probably have a shelf of over one hundred "great books." Of this treasury of Christian wisdom, nevertheless, only a small portion is accessible to the English-reading public, notably the "Journey of the Mind to God" and the "Reduction of the Arts to Theology," the very titles of which convey the spirit of Bonaventure's wisdom. The *"Breviloquium"* is now translated for the first time (so far as is known) in any language. Its companion-pieces in this triptych "reduce" or lead all things—the human soul and all other creatures—back to God, the Last End. The *"Breviloquium"* shows how all things are derived from God, the First Principle. It is a splendid summary of theology, setting forth the principal topics so as to appeal to the will and affections as well as the intellect—the Trinity, the creation of the world, the corruption of sin, the incarnation of the Word, the grace of the Holy Ghost, the sacraments, and the last judgment.

The translation shows careful workmanship. There are, however, some inaccuracies and in other places improvements might be suggested. An instance of each. The sentence on page 125 should not be translated, "Christ, as regards his sensitive knowledge, did not understand all things," as the senses know (*cognoscere*) but do not understand. Again, in the magnificent Prologue, Bonaventure, says literally that the status or fruit of Scripture consists in a "superabundance of the most superplenary felicity." This is not good English, but the translator seems to weaken the incomparable quality of Bonaventure, by rendering the phrase as "abundance of the fullest happiness." The richness and precision of Bonaventure however is almost impossible to convey, and the translator is to be congratulated for giving us such a good job.

The brief introduction is informative, though not too well written. It is not accurate to say that the question whether theology and philosophy should be separated was answered in the affirmative by Saint Thomas, in the negative by Saint Bonaventure. Saint Thomas distinguished theology and philosophy, but did not separate them. We tend to concentrate too much upon Thomas the philosopher, and forget that he was first and foremost the Christian Doctor, that is, the theologian. In him, theologian and philosopher are inseparable. For his part,

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Fall News Prospect

For all their puckish attempts at humor and general tone of irresponsibility the American Legion before making off for home did serve notice to the nation that an all-out drive to enact universal peacetime military training is on the docket in Washington as soon as Congress reconvenes. Leading Republican aspirants to the Presidency are beginning to get up steam. The Taft-Hartley ordinance for organized labor relations is running into all sorts of road blocks the first few weeks it is in force, chief among them the determination of many labor leaders to by-pass the National Labor Relations Board altogether.

Yet this is a tranquil panorama compared with developments overseas. Russia has never seemed more antagonistic to the West; the danger of a showdown in Greece continues imminent. Productiveness of the German Ruhr is to be upped to the '36 level. Tensions in Palestine reach new intensity as the UN recommends partition. India, Indonesia . . .

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Saint Bonaventure is the great master of the Augustinian-Platonic tradition, as Thomas is of the Augustinian-Aristotelian. We need not raise the question here whether Bonaventure is guilty of "theologism," as Gilson puts it in "The Unity of Philosophical Experience," that is, of reducing everything to theology without sufficient regard for the proper autonomy of natural knowledges. Let it suffice to note with the same Gilson, in his "Philosophy of Saint Bonaventure," that, while there are significant differences in the philosophical outlook of these contemporary doctors, Thomas and Bonaventure are both Christian philosophers and every threat to the common faith finds them united. Together, as Sixtus V and Leo XIII said, they are two candelabra shining in the house of God.

Saint Bonaventure, it has been said, thought what his master, Saint Francis, simply felt and lived. In the *"Breviloquium,"* we have a manual not only of theology but of devotion. The Seraphic Doctor there teaches us that "theology is the perfect wisdom, because it starts from the highest cause as the beginning of things caused, beyond where philosophical knowledge ceases, and proceeds through this cause in its rôle as the remedy of sinners and leads back to it as the reward of the deserving ones and the culmination of desires. In this knowledge there is perfect taste, life and salvation of souls, and consequently the desire of all Christians should be inflamed to its attainment." DONALD A. GALLAGHER.

Liffey Lane. Maura Laverty. Longmans. $2.50.

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JOHN D. KERNAN, JR.

CONTRIBUTORS

J. L. BENVENISTI arrives in this country next month. His first American lecture tour begins in New England in mid-October; it will carry him by Easter all the way from the Atlantic Seaboard to the Pacific Coast.

Rev. H. A. REINHOLD is the pastor of St. Joseph's Church in Sunnyside, Washington, and is also the author of "The Soul Afire."

John DOEBELE is in charge of the housing division of the Chicago Council Against Raciai and Religious Discrimination.

James L. DUFF is a California poet and critic and is poetry editor of *The Los Angeles Tidings.*

E. P. RICHARDSON is the director of the Detroit Institute of Arts.

Rev. George G. HIGGINS teaches at the Catholic University.

Paul KINIERY contributes regularly to a number of Catholic publications and is the Assistant Dean of the Graduate School at Loyola University in Chicago.

Donald GALLAGHER teaches philosophy at Marquette University in Milwaukee, Wisconsin.

John D. KERNAN, Jr., is a lawyer in New York City.

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